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SPIDERS *of the* MARKET

GHANAIAN TRICKSTER PERFORMANCE

in a

WEB OF NEOLIBERALISM



DAVID AFRIYIE DONKOR

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To my mother, Juliana
"Sisi Awo" Donkor (1933–2014)

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And that, my people, is how Kwaku Ananse, the spider . . .
came into possession of this story. There are those
of you who may say he came to it by trickery.
I prefer to call it, the fine art of negotiation.

Sandra Jackson Opoku, *The River Where Blood Is Born*

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38. Hynes, "Inconclusive Conclusions," 212.
39. Ebron, *Performing Africa*, 209-11.
40. See Segbefia, "Community Approach."
41. Plair and Heckler, *Goals of FISC*, n.p.
42. Pierre, *Predicament of Blackness*, 3-4, 143, 151.
43. Holsey, *Routes of Remembrance*, 137.
44. For more on "infra-politics," see Scott, *Domination*, 201.

CONCLUSION

1. Chalfin, *Neoliberal Frontiers*, 11.
2. Ibid., 39.
3. Thomson, *Mercenaries, Pirates and Sovereigns*, 224.
4. de Certeau, *Practice of Everyday Life*, 29-42.
5. Chalfin, *Neoliberal Frontiers*, 234.
6. See Harvey, *Brief History of Neoliberalism*, 79-80.
7. Brenner and Theodore, "Cities and the Geographies," 349; Harvey, *Brief History of Neoliberalism*, 39.
8. Chalfin, *Neoliberal Frontiers*, 4, 227.
9. Ferguson, *Global Shadows*, 75-80.
10. Campbell and Loxley, *Structural Adjustment*, 2; Ferguson, *Global Shadows*, 80.
11. Ferguson, *Global Shadows*, 81.
12. The author is not the first to challenge the idea that in Africa, neoliberal rhetoric is the "amoral techno-speak" that Ferguson describes. Brenda Chalfin also maintains that it takes the form of a "deeply contextualized and highly moral discourse in which notions of good and evil, the righteous and the fallen, truth and falsity, are central" (*Neoliberal Frontiers*, 159). The difference is that the author associates the moral underpinnings of neoliberal rhetoric in millennial Ghana specifically with the entrenched status of the postcolonial social compact.
13. Scott, *Domination and the Arts of Resistance*, 14-19.
14. On the definition of radical acts, see Madison, *Acts of Activism*, 18.

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